CATHOLIC ACTION

Vol. XXIX, No. 2 February, 1947

A DECLARATION OF HUMAN RIGHTS

EUTHANASIA

THE CHURCH–SUPPORT OF THE FAMILY

CATECHISM AND CATHOLIC ACTION

INSPIRATION

SECULARISM'S CHALLENGE TO ONE WORLD

READERS AND CATHOLIC CULTURE

Catholic Press Month Statement

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIX, No. 2 FEBRUARY, 1947

OUR COMMON CATHOLIC INTERESTS

A GOODLY percentage of the rank and file of Catholics are interested in, and loyal to, their Catholic Press—more today than in earlier years. To stimulate this interest the Archbishops and Bishops of the United States a number of years ago set aside February as Catholic Press Month, and one of the annual features of this celebration is a special message to the readers and writers of the country from the Reverend Episcopal Chairman of the N.C.W.C. Press Department. The interesting 1947 message by Most Rev. John Gregory Murray, Archbishop of St. Paul, will be found on page 23.

Apostles Of the Press

AT Lake Success on Long Island, members of the United Nations Commission on Human Rights is meeting and grappling with the extremely difficult task of formulating an international bill of rights. Great interest centers in this Commission, for, as one writer puts it, "the problems with which it is concerned affect the lives of every man, woman and child." This bill of rights is regarded by many as "one of the most important foundations of world peace."

Human Rights

In following the accomplishments of this Commission a clear understanding of basic human rights is fundamental to a proper appraisal. CATHOLIC ACTION is happy to give its readers the full text of "A Declaration of Human Rights" just drafted by a Special Committee appointed by the National Catholic Welfare Conference (see next page). The statement treats the rights of the individual, the family, and the state—domestic and international.

THE 1947 Annual Short Story Contest conducted under the auspices of the Literary awards Foundation of the Catholic Press Association of the United States, Inc., was launched at the turn of the year and will continue until March 31, 1947. Winners of the $500 in prizes will be announced on May 22-23. The contest is open to all Catholic writers. Rules for the contest are available from the Catholic Press Association, Box 389, Davenport, Iowa.

C.P.A. Short Story Contest

SIX regional meetings will be held throughout the United States in behalf of the Bishops' Relief Campaign for Victims of War, it has been announced by the Most Rev. John T. McNicholas, chairman, Administrative Board, N.C.W.C. The campaign which will seek $5,000,000, will be conducted during the week of Laetare Sunday, March 16 to 23.

Regional Meetings To Prepare for Bishops Relief Drive For $5,000,000

In cooperation with the general campaign, a special project for 2,000,000 children in parochial schools is being planned. Archbishop McNicholas reports the Save Starving Children Campaign will be inaugurated in almost 9,000 schools throughout the country beginning on Ash Wednesday and carrying on through Lent.

A DECLARATION OF HUMAN RIGHTS

A Statement Just Drafted by a Committee Appointed by the National Catholic Welfare Conference

GENERAL PREAMBLE

GOD, the Creator of the human race, has charged man with obligations arising from his personal dignity, from his immortal destiny, and from his relationships as a social being. These obligations are in reference to the Creator, to himself, to his family and fellowmen, to the State and to the community of States. For the fulfillment of these obligations man is endowed with certain natural, inalienable rights. These obligations and rights form the substance of the natural moral law which can be known by reason.

Obligations and rights are correlative. At all times the obligation to respect the rights of others operates against the arbitrary use of rights.

Suitable opportunity to discharge fundamental obligations in the various and separate situations of life is a right which cannot be justly denied. For man's use God has provided the basic resources of this world.

The unity of the human race under God is not broken by geographical distance or by diversity of civilization, culture and economy, and the adequate use of the world's resources by all peoples is not to be denied because of these factors.

Weakness resulting from conquest or imperfection in governmental organization should not be used as a pretext to reject the fundamental rights of man or to impede their legitimate exercise.

The order of rights outlined below progresses through the individual, the family, the State and the community of States.

PART I

THE RIGHTS OF THE HUMAN PERSON

PREAMBLE

THE dignity of man, created in the image of God, obligates him to live in accordance with law imposed by God. Consequently, he is endowed as an individual and as a member of society with rights which are inalienable.

Among these rights are:

(1) The right to life and bodily integrity from the moment of conception, regardless of physical or mental condition, except in just punishment for crime.

(2) The right to serve and worship God in private and in public.

(3) The right to religious formation through education and association.

(4) The right to personal liberty under just law.

(5) The right to the equal protection of just law regardless of sex, nationality, color or creed.

(6) The right to freedom of expression of information and of communication in accordance with truth and justice.

(7) The right to choose and freely to maintain a state of life, married or single, lay or religious.

(8) The right to education suitable for the maintenance and development of man's dignity as a human person.

(9) The right to petition the government for redress of grievances.

(10) The right to a nationality.

(11) The right of access to the means of livelihood, by migration when necessary.

(12) The right of association and peaceable assembly.

(13) The right to work and choose one's occupation.

(14) The right to personal ownership, use and disposal of property subject to the rights of others and to limitations in the interest of the general welfare.

(15) The right to a living wage.

(16) The right to collective bargaining.

(17) The right to associate by industries and professions to obtain economic justice and the general welfare.

(18) The right to assistance from society, if necessary from the State, in distress of person or family.

PART II

THE RIGHTS PERTAINING TO THE FAMILY

PREAMBLE

THE family is the natural and fundamental group unit of society and is endowed by the Creator with inalienable rights antecedent to all positive law. The family does not exist for the State, but on the other hand is not independent.

Among these rights are:

(1) The right to marry, to establish a home and beget children.

(2) The right to economic security sufficient for the stability and independence of the family.

(3) The right to the protection of maternity.

(4) The right to educate the children.

(5) The right to maintain, if necessary by public protection and assistance, adequate standards of child welfare within the family circle.

(6) The right to assistance, through community services in the education and care of the children.

(7) The right to housing adapted to the needs and functions of family life.

(8) The right to immunity of the home from search and trespass.

(9) The right to protection against immoral conditions in the community.

PART III

THE DOMESTIC RIGHTS OF STATES

PREAMBLE

POLITICAL authority is entrusted by God to nations, which are endowed with rights and charged with the obligation of establishing justice, of promoting the general welfare of their citizens and of cooperating with other nations in furthering the universal welfare of mankind.

It is the right of all peoples that are capable of self-government to organize politically and to function as States upon equal terms with other States.

Among these rights are:

(1) The right to enact just laws binding in conscience.

(2) The right to establish courts of justice and to enforce the observance of law with adequate sanctions.

(3) The right to demand of its citizens respect for the rights of minorities.

(4) The right to tax by adequate and equitable means in order to carry out its proper functions.

(5) The right to exercise eminent domain when demanded by the common welfare.

(6) The right to require that its people receive an education suitable for citizenship.

(7) The right to defend itself against domestic violence.

(8) The right to watch over, stimulate, restrain and order the private activities of individuals and groups in the degree that is necessary for the common good.

(9) The right to regulate operations of international economic groups functioning within its own boundaries.

(10) The right to adopt in time of emergency special measures necessary for the common good.

PART IV

THE RIGHTS OF STATES IN THE INTERNATIONAL COMMUNITY

PREAMBLE

THE human family constitutes an organic unity or a world society.

The States of the world have the right and the duty to associate and to organize in the international community for their common welfare.

The indispensable foundation of all peaceful intercourse among nations and an essential condition of juridical relations among them are common trust and respect for the plighted word. Treaties and agreements must not be considered subject to arbitrary unilateral repudiation.

Every State has certain fundamental rights in the international community.

Among these rights are:

(1) The right to exist as a member of the international community and to be protected in its national life and integrity against acts of aggression by any other State or States.

(2) The right to independence in the determination of its own domestic and foreign policies in accordance with the principles of morality, and subject to the obligations of international law.

(3) The right to juridical equality with other states in the family of nations.

(4) The right to membership in the organized international community and to the benefits of international cooperation.

(5) The right to the assistance of the international community in securing the fulfillment of the terms of a just treaty or agreement.

(6) The right to obtain from the international community redress of grievances arising from unjust treaties imposed by force.

(7) The right to the revision of treaties which are no longer in accord with fundamental justice.

(8) The right to recourse to the procedures of pacific settlement established by the international community for disputes which diplomatic negotiations have failed to settle.

(9) The right to maintain political, economic

(*Turn to page* 17)

INSPIRATION

Rev. Charles A. Hart

NEITHER reason nor revelation present any other purpose for the universe as a whole or for human beings in the universe than that of manifesting or reflecting the goodness and beauty of the Maker of the universe. We have previously dwelt at some length upon Our Divine Lord, His Virgin Mother and His Foster Father as concentric circles around the Infinite Goodness of the Divine Nature for the perfect manifestation in the God-Man, the stainless human manifestation in the Immaculate Conception of the Mother and the highest possible manifestation within sinful human nature in the Foster Father. Further concentric circles move out from the center in increasing distances in the lives of the saints. "Star differeth from star in glory." No circle is without its own peculiar importance. In the outer orbits the beginner in the spiritual life and the more seasoned practitioner who has suffered humiliating set-backs find particular comfort and encouragement to move inward to the likeness of Christ at the center. These holders of the outer orbits secured their places after overcoming about every conceivable sin.

The Catholic Actionist must be especially enamored of St. Paul who readily confesses that he even tried to destroy the Church of Christ. He helped to provide the first martyr whose most powerful prayer must undoubtedly have aided in the persecutor's conversion, an occasion so tremendous in the Providence of God that we have just celebrated it as a special feast in the liturgy. From every viewpoint the Apostle of the Gentiles is ideally the Patron Saint of Catholic Action. What Actionist was ever weak and Paul was not more weak. What Actionist was not surrounded with paralyzing pagan indifference and Paul was not more submerged under a vaster apathy around him. What Actionist ever suffered under the burden of personal handicaps and Paul could not claim a heavier load. What Actionist suffered grievous temptation of whatever kind and Paul could not declare that he had not less than Satan himself to buffet him. What Actionist ever kicked against the goad and Paul could not more than match him. Few Actionists can claim that they have had to move from a more distant periphery to approach the center than one almost diabolically intent upon destroying the Mystical Body, so vast was this one's hatred of Divine Goodness.

In the Pauline mirror most Actionists can find some reflection of their own shortcomings. With perhaps just a trace of irony Paul himself matched every claimed strength of some of his followers with a personal weakness of his own. Yet with all this at the outset, once incorporated in the Mystical Body he tried to destroy, Paul was never tiring in his activity: "in many more labors, in prisons more frequently, in stripes above measure, in deaths often . . . in journeyings often . . . in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness." Thus was power made perfect in infirmity because in his corresponding to grace Paul himself witnesses its never failing sufficiency. Weakness at a certain beginning stage most needs weakness grown to strength for its initial inspiration. Without such a lift the journey might not even be undertaken. Paul gives that lift. Paul provides that moment's inspiration, that spark to light the whole. Great sinners turned into equally great saints fascinate all sinners and inevitably draw them within their circle. Then for action a saint of ceaseless action, a Paul of many journeys who could not be stopped by any obstacles while yet there was a breath of life within his tired body. Who tires and shall not be renewed by this image of the all too human man from Tarsus! Philosophers and theologians frequently offer abstract principles of Catholic life and action. Great saints are supreme artists in the Catholic way of life who embody the abstractions, weave them all in a vivid personality to move the poor and vast masses of mankind not very much gifted in the difficult business of comprehending the universal. The history of movements is the history of persons in action. We propose St. Paul as preeminently the saintly person of the movement we call Catholic Action.

St. Paul, Patron and Inspirer of Catholic Action, pray for us that like thee in our handicaps we may, by thy intercession, be like thee in overcoming them unto never discouraged labor in the cause of Christ!

SECULARISM:

CHALLENGE TO CHRISTIANS

1946-47 Series
N.C.W.C. Forum

ARTICLE VI: SECULARISM'S CHALLENGE TO ONE WORLD

This series of articles on secularism's effect on Christian living today, offered by the N.C.W.C. Study Club Committee, has been prepared for general use. It should be especially helpful to lay leaders:

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

NOT a few "good" Catholics believe that business is business and politics is politics and that the Church should not be concerned with either. In the formal life of the nations, God has generally ceased to be the center to which everything is consciously referred as origin and end. He is constrained to the narrow corner of personal, familial and devotional life. This half-world existence is known as Secularism. Because of its lack of basic unity and honest orientation, it tends to disintegration on every front, and if left unchecked would ultimately plunge man into anarchy, brutality and enslavement.

II

THE Catholic Church has consistently fought secularist principles, and the remnants of the Christian tradition have had their restraining effect even in sections impervious to the Church's direct influence. The great works of Leo XIII and Pius XI shine out like beacons in recent history, and in contemporary times Pope Pius XII's exhortations have become a rallying point for all those who sincerely believe that we are one world under God, even though they do not acknowledge the actual moral authority of the Church.

In order to bring man to peace and international life to unity under the service of God, the Holy Father has ceaselessly elaborated the basic moral requirements on which all men of good will must collaborate. He has asked for the establishment of international organizations; international economic justice; the protection of human rights, and the acceptance of justice and charity as norms of all international relations. A few facets of this program may be briefly considered in terms of obstacles and achievements.

From a variety of motives—some of them moral and some only for self-interest and self-preservation—a beginning has been made in the establishment of a host of international organizations whereby international relations and the promotion of peace, justice and human welfare may be conducted in an orderly fashion. The central organization is the United Nations, which consists at present of 55 members and formally looks forward to universal membership, though at present it shows certain unjust exclusivist tendencies. Its stated purposes include those listed above, for which Pope Pius XII has repeatedly asked. Nevertheless, the secularist or downright anti-religious philosophy and practices which are prevalent may menace the achievement of these aims. In the very framework of the United Nations organization, concession is made to the "might-as-origin-of-right" notion in the special powers given to the great nations in the Security Council. But by organizing to meet the fact of world unity an opportunity is given to achieve the aims of justice on a wider scale than ever before provided. A definite start is being made in the effort to substitute law for force. An International Court of Justice has been established as a part of the United Nations system, and to further aid this aim, a committee is working on the monumental task of codifying the vast body of international law; of substituting fixed principles for national advantage.

As to disarmament, efforts are being made through international organization to disarm the world, so that man may relax somewhat the fear and suspicion that are making modern life a nightmare. The Atomic Energy Commission and the Security Council of the United Nations are strug-

gling with this problem in the face of vast hidden armies and fantastic new weapons.

In the field of economic justice, the United Nations through its Social and Economic Council and a variety of supplementary organizations—the International Labor Organization, the International Monetary Fund and the International Bank for Reconstruction, and the proposed International Trade Organization, as well as the Food and Agricultural Organization—is seeking to promote not only freedom from want for countries and individuals but also the promotion of positive prosperity. It is attacking the gigantic task of reconstruction after war's devastation. It is seeking to prevent the exploitation of labor; the elimination of war-breeding tariffs and the exploitation for private advantage of the resources of dependent peoples; the elimination of sharp and selfish practices in currency manipulation and sale of goods, at the expense of other nations. On the other hand it is striving for cooperation in the exchange of trade, in transportation, in monetary regulation, in establishing high nutritional standards and labor practices. It is seeking to formulate for the realm of world business a code of ethics. Whether it will succeed over the personal ambitions of big private business interests, or the misguided imperialism of state controlled economies is a matter of serious concern. It is to be noted that Russia is not a member of any of the specialized agencies mentioned above.

The protection of human rights may well be the deciding factor in the success or failure of the United Nations—of international organization. Never in Christian times have human rights been violated on so vast a scale as now. Yet the protection of these rights is a stated aim of the United Nations, though no method of enforcing this protection is provided in the Charter. A Human Rights Commission is charged with the task of formulating a description of these rights. If the nations accept this formulation, they will be bound to enforce it in their own countries, but they will be their own enforcing agencies. This does not offer much immediate hope to the inhabitants of those countries which while professing allegiance to the principles of the Charter deny the rights of religious worship, of liberty of movement or of occupation or of family life; of education, of press and assemblage and of speech—and not infrequently of life.

Nevertheless there are simultaneous other attacks on this problem by the United Nations. The International Refugee Organization (still not formally established) will actually assist hundreds of thousands of refugees in their rights of asylum and resettlement. A projected international conference on the freedom of the press may penetrate the iron curtain as nothing else has. The rebuke given by the last session of the United Nations Assembly to the Union of South Africa on the discriminatory treatment accorded Indians in South Africa may offer a precedent for international consideration of other instances of persecution and oppression within a state. The conference which will be called for non-selfgoverning peoples, and the establishment of the Trusteeship Council, which will promote the rights of non-selfgoverning peoples—are all important achievements which run counter to the notions and practises of Secularism.

The rights of countries to integrity and freedom are protected in the United Nations through the Security Council, through the International Court of Justice, and through treaties. As against this, the Baltic states have disappeared, and whole countries are subjugated by means of puppet dictatorships to other dictatorships, which means in effect the impairment of both integrity and freedom. Some of the territorial "adjustments" made or contemplated in the peace treaties, and the expelling of hundreds of thousands of individuals from lands in which their forebears had been established for centuries, also violate the traditionally understood concept of national integrity.

Yet some start is being made in the protection of the rights of nations by the United Nations as witness the establishment of the Trusteeship Council and the recent action of the Security Council to investigate conditions on the Greek border and to safeguard the integrity of Iran.

The United Nations has not become a complete instrument for the application of the norms of justice and charity in all international relations. It has not yet had the courage to speak out boldly against the most powerful member offenders of these rules. Though it has not yet paid tribute to God as the author of the moral law in public life, it has succeeded in getting formal allegiance to some essential principles of morality and the acknowledgment that adherence to these principles is necessary for international life. To that extent it has dealt a blow to the Secularist system which refuses to admit that the moral law applies to public life. The United Nations must be strengthened so that the unity of the world may be increased—and prepared for the full acceptance of Christ's teachings.

III

How can lay Catholics in the United States fight against secularism in international relations and in the United Nations? The general answer lies in active devotion to the full teaching of the Church, prayer and cooperation in the field of

public life with all the forces striving for basic morality.

In more specific terms in the practical order, the obvious first step is to eliminate the pernicious influence of secularism from our own thinking and practices.

This may be more difficult than seems apparent. It is easy to protest, as must be done, obviously anti-religious and anti-human persecutions, particularly if they have a political flavor. It is harder to work patiently for the acceptance of legal standards and sanctions whereby these abuses may be peacefully eliminated. It is not difficult to condemn open aggression and exploitation, but it is more so to forego those apparently impersonal economic injustices which so deeply affect the lives and attitudes of peoples (such as discrimination against and exploitation of minorities in our own country and unwarranted profits and trade practices at the expense of whole nations elsewhere), and which lead to war.

It is easy to despise a whole people because of the despicable actions of a totalitarian rule; or even because they are of a particular race. It is a struggle sometimes to remember that God made us all one, and that Christ redeemed us all.

It is easy to isolate ourselves mentally from the sins, the follies and miseries of humanity to which in the mysterious solidarity of mankind we have actually contributed; it is hard to be patient with honest efforts and honest failures—and it is harder still to be a part of those efforts and those failures, and to continue working for the right.

Certainly we need honesty and courage in calling attention to what is wrong; but we need patience and charity and perseverance to do what is right, and to help *correct* what is wrong.

Correct attitudes imply at least an elementary knowledge of what is happening in international relations, and what the United Nations is trying to do, as well as a knowledge of the underlying principles involved. For an understanding of the principles as applied to current happenings it is indispensable to be familiar with the teachings of the Holy Father and of the Bishops, which are generally publicized in the Catholic press as well as published in pamphlet form through the National Catholic Welfare Conference and other agencies.

General international relations and the activities of the United Nations should be followed only in that portion of the press which is characterized by honesty in reporting and with a regard for those essential moral aims mentioned above as having been advocated by Pope Pius XII. Official sources and authoritative Catholic commentaries should be consulted.

Having mastered the principles and gained a fair knowledge of the problems involved, how can we make them effective in public life—that is, specifically in the realm of the United Nations? In the natural order, there seem to be two chief ways: through the force of public opinion, and education, and secondly by direct action on governments.

We can make the impact of moral principles felt through the united force of organization dedicated to the rechristianization of life. The National Council of Catholic Men and the National Council of Catholic Women, and the National Catholic Youth Council exist for the purpose of federating organizations working under the Bishops in the dioceses and throughout the country for this purpose. The programs of their committees on international relations serve not only as an educating medium for the members, but as a means for the formation of judgments, resolutions, public pronouncements and recommendations which by weight of the numbers involved has an influence not only nationally but internationally.

These groups are affiliated with or have relations with international organizations, which pursue a common course of action and have a commensurately broader influence, e.g., the International Union of Catholic Women's Leagues.

Another opportunity will be provided, in so far as international organization is concerned, by the consultative status afforded certain international organizations to the Social and Economic Council of the United Nations.

The use of the spoken word, the written word and the printed word to promote the application of moral principles in international life, is incumbent on all those who have any capacities for such expression. Local radio programs, town forums and newspapers offer an even more fertile field than the national media. Catholic teachers, writers, journalists and radio speakers who have a

(*Turn to page* 17)

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DEPARTMENT OF CATHOLIC ACTION STUDY

The Catechism And Catholic Action Part II

The following paragraphs conclude the message of His Excellency, the Most Reverend Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States of America, to the Eighth National Congress of the Confraternity of Christian Doctrine, Boston, October 27, 1946. Part I appeared in our January issue.

THE salvation of souls is the chief aim of the apostolate of the Church. This salvation expresses the purpose of *every* apostolate, and it is towards this salvation that the Confraternity of Christian Doctrine, with all the vastness of its program and activity, directs its efforts. The Hierarchy of the Church makes use of these efforts, not merely for the promotion of public worship, but also for the spread of Catholic principles, and for the establishment and preservation of Christian life in countless centers. In this connection we might mention its very special accomplishments in the fields known as "Rural Life." What is more, the Confraternity of Christian Doctrine opens up to militant Catholics those fields of Catholic Action which the Sovereign Pontiffs have pointed out as being those of "special preference."

In the *Motu Proprio* establishing the "Catechetical Office" at the Sacred Congregation of the Council, Pope Pius XI expressed himself in these terms: "We cannot omit recommending most warmly to *all the associations of Catholic men and women* that they be exemplary in assisting at catechetical instructions in their parishes, and that they assist the clergy in such a way as to deserve the gratitude of the Church *also in this kind of ministry* than which none other should appear to every Catholic as more holy or more necessary" (*Motu Proprio, "Orben Catholicum," June* 29, 1923; *Acta Apostolicae Sedis,* 1923, *pp.* 327-328).

To those aspiring to membership in Catholic youth associations, the same Pope recommended the careful study of the catechism, in order to be able one day to teach it as members of Catholic Action: "It is this study of the catechism which is realized on such a large scale through the efforts of Catholic Action which, by cultivating the study and the spread of the catechism, will attain its exalted goal; namely, to participate in the apostolate brought into the world by Our Lord Jesus Christ" (*Pio X e l'Azione Cattolica, Roma,* 1929, *p.* 226).

In the much-hailed discourse on October 6, 1940, to a group of twenty thousand Catholic Actionists, the reigning Pontiff, Pius XII, lamenting the harm arising from religious ignorance, declared: "For this reason Catholic Action, never deaf to the voice of the Roman Pontiffs, considers as one of its essential aims, besides the religious and moral training of its own members, their pedagogical training for teaching the catechism—the fundamental text of Christian life and knowledge" (*Discorsi e Radiomessaggi di Sua Santità Pio XII, Milano Soc. Ed. "Vita e Pensiero,"* 1941 *Vol. II, p.* 242).

The Divine Master has already declared solemnly the essence of the apostolate of the Bishops: "Go and make disciples of all nations, baptizing them . . .; teaching them to observe all that I have commanded you" (*Matthew* 28: 19-20). And our Holy Father, Pius XII, comments beautifully: "The divine mission of Christ passed into the hands of Peter and the other apostles, and around them, in their disciples and in the faithful it formed that leaven of sincerity and truth, of grace and virtue, which meant the conversion and the renewal of souls and, side by side with the Bishops and the clergy, marked the dawn of Catholic Action" (*Discorsi e Radiomessaggi di Sua Santità Pio XII, Vol. III, p.* 49. *Discourse to the university students and graduates*).

Nothing is a source of greater honor than to cooperate with the Bishops and the clergy, even with God Himself, in the salvation of souls. St. Dionysius the Areopagite calls this mission divine and by the same token, divine also is the mission accomplished by Catholic Action by means of the catechism. "This is everlasting life, that they may know Thee, the only true God, and Him Whom Thou hast sent, Jesus Christ" (*John* 17: 3).

For this magnificent assembly, and for the ardent faith which inspires it, we rejoice and give thanks to God. Nevertheless, there is before us the sad picture of spiritual ills and ruins presented by the world at large. A vast wave of religious thoughtlessness is spreading everywhere. The ignorance of not a few regarding the divine

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Month by Month with the N. C. W. C.

February Sees Another New Member Added to Hierarchy

Rt. Rev. Msgr. Joseph Carroll McCormick, pastor of St. Stephen's Church, Philadelphia, Pa., has been appointed by His Holiness, Pope Pius XII, to be Titular Bishop of Ruspae and Auxiliary to His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia.

Monsignor McCormick, who was ordained in the Basilica of St. John Lateran in Rome, July 10, 1932, by Cardinal Dougherty, has been Vice Chancellor and Chancellor of the Archdiocese of Philadelphia from March, 1934, till December, 1944. Since 1944 Bishop-designate McCormick has been pastor of St. Stephen's Church, Philadelphia.

Congratulations and good wishes are extended this newest member of the Hierarchy in his new field of apostolic labors.

Cardinal von Preysing Visits United States

At the invitation of the Chairman of the Administrative Board, N.C.W.C., Archbishop John T. McNicholas of Cincinnati, His Eminence, Conrad Cardinal von Preysing, will visit the principal centers of Catholic life in the United States during latter February and March.

Created Cardinal at the same Consistory which witnessed the elevation of their Eminence of Detroit, Chicago and New York, the Bishop of Berlin has had a distinguished and heroic role in the life of the German Church. Born August 30, 1880, the fourth of a family of eleven, he became a diplomat after completing studies in law at Munich and Wurzburg. While secretary to the Bavarian Embassy accredited to the Italian government he decided to enter the priesthood and was ordained, after his studies at Innsbruck, in 1912. As secretary to Cardinal Bettinger of Munich he attended the conclave which elected Benedict XV. On September 12, 1932, von Preysing was named by Pope Pius XI as Bishop of Eichstaett, Bavaria. His pastoral letters at once became keen analyses of the errors of totalitarianism. In 1935 he was transferred to Berlin, and the Nazis studiously ignored his enthronement. With notable frequency and incisive logic, his pastorals took issue with the rising tide of Nazism. His pastoral of December 12, 1942, denouncing the injustices of the dictatorial state and its false racial and minority doctrines won acclaim from Protestant, Jewish and Catholic spokesmen in this country and was read from the floor of the United States Senate.

He was one of the prelates chosen at Fulda to visit the Vatican to report directly to Pope Pius XI on the Church in Germany. A few months later, "Mit Brennender Sorge," which preceded "Atheistic Communism" by three days, summed up the Catholic position on totalitarianism.

His skillful, dispassionate, penetrating and utterly fearless pronouncements, calmly released under the very eyes of the Gestapo, won universal admiration. During the war he never left his diocese, sharing the suffering of his flock to the end. Air raids over Berlin destroyed not only his Cathedral and chancery but also his personal belongings including his library. His appointment to the College of Cardinals has been generally interpreted as recognition by the Holy See of his intelligent, forthright and courageous leadership throughout the Nazi peril to his country.

Racial Pamphlet Wins Praise

A booklet, "Seminar on Negro Problems in the Field of Social Action," which contains the findings of Catholic leaders in the field of inter-racial relations following a seminar held in Washington last summer, has been listed by the Chicago Council Against Racial and Religious Discrimination as the best pamphlet on inter-group relations in 1946. The pamphlet is a recent publication of the N.C.W.C. Social Action Department and is priced at 10c per copy singly or $8.00 for 100 copies, postage extra.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. John T. McNicholas, Archbishop of Cincinnati, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. John Gregory Murray, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; Most Rev. Michael J. Ready, Bishop of Columbus, secretary of the Administrative Board; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. James H. Ryan, Archbishop of Omaha, episcopal chairman of the Department of Education; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Youth Department; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; and Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action.

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NATIONAL COUNCIL CATHOLIC WOMEN

Catholic Readers Build Catholic Culture—Diocesan Conventions —Visitors to Headquarters—With Our Nationals—Council Activity

CATHOLIC READERS BUILD CATHOLIC CULTURE

MARGARET FITZGERALD

For Catholic Press Month it is a pleasure to present this article by Miss Margaret Fitzgerald, executive secretary of the Catholic Book Club, the original Catholic Book of the Month Club. Miss Fitzgerald was formerly Assistant Director of Program of the National Catholic Community Service.

"NOTHING I know gave quite the thrill that came with stealing down late in the winter afternoon, when Mrs. Kelley was tired. She would sit us down on the floor in a room. . . . Then she would light an oil lamp and take down the only frivolous book in the house, *Willie Reilly* . . . and she would read to us, and we would sit there in the dusk, charmed by the music of her voice."

In his talk on "The Women of Ireland," Father Gannon, S.J., president of Fordham University, gives this lovely tribute to the influence of one woman in fostering a love of good reading. When the president of a large university, himself an author, orator, educator, carries such a memory through the years, it is safe to assume that the influence of Catholic women—mothers, grandmothers and aunts—is immeasurable.

With the pressure of modern living, the competition of "visual" reading—movies, comics, animated cartoons—as well as the influence of commercial entertainment, the custom of family reading is apt to be neglected. Book Clubs, a fairly modern method of distribution, have made selection relatively automatic, but from a Catholic viewpoint, they leave something to be desired. Many secular groups have deluged the reading public with books over the years. The field has not been wholly neglected by the Catholic groups, although the distribution has not been so wide nor so numerous.

Parish reading circles, church libraries, book reviews, book clubs, Critics Forums—all these means of fostering Catholic reading have been and are being used in many parts of the country. How can Catholic laywomen promote and encourage the reading of worthwhile Catholic books; how elevate the taste and selectivity of the Catholic reading public; how produce a market for the works of Catholic authors, particularly American Catholic authors, are a few questions we should ask ourselves.

We must recognize the need for the foregoing when we realize that, while many Catholic reviewers labelled *The Miracle of the Bells* not worth reading, and the Literary Editor of *America* scornfully dismissed it with one word—"Corn"—it is number one on the secular best selling list! We know, too, that a market exists, when a secular book club sent out a book so completely Catholic as *The World, The Flesh and Father Smith* to three-quarters of a million readers, the majority of whom we may venture to assume, were not Catholics at all!

Catholic laywomen can promote the reading of worthwhile Catholic books, first by reading them themselves, by reading selectively, by reading regularly, and by recommending to others those books which they have particularly enjoyed. Catholic laywomen can help to elevate the taste and selectivity of the Catholic reading public by starting within the family circle, the immediate neighborhood, whether the parish, fraternal, social or other group.

While a secular book club, through the distribution of *Brideshead Revisited*, introduced the Catholic author, Evelyn Waugh, to many American readers, again through a book club, this time Catholic, his beautifully written, moving and deeply spiritual *Edmund Campion*, reached a far more limited reading public. It would be interesting to speculate on the possible distribution, had the Catholic laywomen of this country promoted this book.

During Catholic Press Month, we shall hear and see exhortations to support our Catholic press. We shall be urged to purchase diocesan papers, Catholic magazines and books, and possibly feel a sense of gratification at the progress made. How many of us will be able to discuss The Gallery of Living Catholic Authors, to name the ten greatest living Catholic authors, or to name the ten best Catholic books of the past ten, twenty years, to compare the Catholic authors of England, France,

Italy, Scandanavia, with those of the United States, Canada, Mexico and Latin America, to compare the progress made in Catholic poetry with that made in Catholic prose writing? All of these, mental gymnastics if you will, are good exercise for Catholic laywomen who wish to foster Catholic reading, because they must reach back eventually to the fostering and encouraging of Catholic authors.

During the war, the hunger among service men for good reading matter was ever present. A missionary "on the run" with the guerrillas in Mindanao, found release in the poetry of Dante; boys in combat areas treasured dog-eared copies of *Moby Dick;* the pocket editions of the classics, of Shakespeare, were read until they fell apart. Here at home, our women were perhaps too occupied with home front activities, with their various volunteer duties, with keeping the homes running in the face of shortages, to find time for much reading.

Now, while the peacetime pattern is being formed and the burden of war duties is being gradually eased, the need, the importance, and the necessity of encouraging Catholic reading can be brought to mind. Today, a veritable flood of anti-Christian, materialistic, almost atheistic reading matter is loosed upon the reading public. These not too thinly veiled assaults on all the standards of family life, personal accountability, individual decency—to say nothing of moral principles and ethics, are a challenge and a warning to all individuals concerned in preserving a Catholic culture in our American living.

Surely, with all the good reading matter available to us, and with the proven genius for accomplishment which characterizes our Catholic laywomen in action, we should be able to preserve for those who are to follow us the same type of lovely memories as those cherished by the distinguished President of Fordham University.

DIOCESAN CONVENTIONS CONSIDER TODAY'S NEEDS

WOMEN'S great concern with the problems of social and political life today was reflected in the deliberations of diocesan councils of Catholic women as they met in convention. Speaker after speaker presented the needs of the day and urged that the united strength of the women be exerted in solving these pressing problems.

Hartford . . . Approximately 300 women attended the 25th annual convention of the Hartford Council of Catholic Women, held November 2. Most Rev. Henry J. O'Brien, Bishop of Hartford, in addressing the delegates on the necessity of understanding the truths of our faith, said: "It is the duty of our laity to be well informed to present the teachings of the Church in their true light." Other speakers also stressed the importance of spiritual principles in solving man's present need. Miss Helen Iswolsky, author and lecturer, spoke on "The Spiritual Foundation of a United World" and Sister Mary de Lourdes, of St. Joseph College, on "Women in the World Today." Mrs. John L. Kennelly, national director, Province of Boston, presided at one of the sessions.

Milwaukee . . . Most Rev. Moses E. Kiley, Archbishop of Milwaukee, celebrated the Pontifical Mass opening the 26th annual convention of the Milwaukee A.C.C.W. on November 4. His Excellency urged the women to fight for Christian ideals for, he said, "in the end they will decide the day." Rev. Edward Lodge Curran, pastor of St. Joseph's Church, Brooklyn, and president of the International Truth Society, spoke on the theme of the convention, "Today's World—A Challenge to Catholic Womanhood." Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C., spoke on the work of War Relief Services. Mrs. Anthony J. Scholter, president, presided at the sessions. An interesting feature of the meeting was the exhibits, which included one on War Relief, a Shrine display of a shrine for each month, and an exhibit on children's reading, with children's books and books for parents on child welfare.

Rochester . . . Low Mass celebrated by Most Rev. James E. Kearney, Bishop of Rochester, opened the Rochester D.C.C.W. convention, held November 7, with 1,000 women in attendance. Testimonials were given to Miss Cecilia M. Yawman, who had served so long and faithfully as diocesan president, by Bishop Kearney and Mrs. M. H. Keogh, former N.C.C.W. Board member. Mrs. Frank T. Curtin was elected to succeed Miss Yawman. Miss Margaret Kelly, N.C.C.W. field secretary, who was assisting in the reorganization of the Council spoke at the convention, emphasizing the necessity of lay action. Rev. Albert J. Shamon, diocesan moderator, called upon the delegates to assume an active role in public life.

Indianapolis . . . The 8th annual convention of the Indianapolis A.C.C.W., held November 7, elected Mrs. Edward Dober to succeed Mrs. A. C.

Weidner as president. The Pontifical Mass opening the convention was celebrated by Most Rev. Paul C. Schulte, Archbishop of Indianapolis, who reminded the assembly of the opportunities presented to the womanhood of the world to effect and maintain a peace and order that would be worthy of the intelligence and dignity of the human race. Mrs. Lee R. Shay, Indianapolis Deanery president, and Miss Ruth Craven, executive secretary, N.C.C.W., were guest speakers. Special group meetings were held, presided over by the ten archdiocesan chairmen of committees.

Great Falls . . . "Woman's Duties in Social and Political Life" was the theme of the convention held November 10-12 by the Great Falls D.C.C.W. in conjunction with the Diocesan Council of Catholic Men. The opening Solemn Mass was celebrated by the Vicar General of the Diocese, Very Rev. J. J. Donovan. Speakers at the convention included Rt. Rev. Msgr. Dennis P. Meade, pastor of St. Anthony's Church, Missoula, "A Pastor's Message to Catholic Men and Women," Mrs. James Moriarty, D.C.C.W. chairman of the Committee on Cooperating with the Confraternity of Christian Doctrine, "A Mother's View of Catholic Education," and John J. Matthews, "Significant Responsibilities of Catholic Men and Women in Modern Society." Mrs. P. E. Logan was reelected president of the D.C.C.W.

El Paso . . . Women from all parts of the diocese attended the annual convention of the El Paso D.C.C.W., held November 12. In the keynote address of Rev. Francis Geary, of Artesia, N. Mex., Catholic women were called upon to enter social and political life to save themselves and their homes from the forces of paganism, and a plan of action was outlined. Mrs. C. M. Ramirez, of El Paso, was elected president to succeed Mrs. P. R. McKee.

Santa Fe . . . Mrs. Mercer Fallon was reelected president at the 15th annual convention of the Santa Fe A.C.C.W., held November 14. The theme of the convention was "Your Destiny is at Stake." Rev. William Bradley, director of Catholic Charities, was guest speaker at the luncheon. Miss Clara Berchtold, national director, Province of Santa Fe, extended greetings from the National Council, and Mrs. J. Selby Spurck, national director, Province of Los Angeles, discussed Catholic Action, urging the women to become active members of parish organizations and to use their talents in the field in which they are best suited and most needed.

Evansville . . . Approximately 350 women attended the 2nd annual convention of the Evansville D.C.C.W., held November 19, when the program was built on the theme, "Woman's Duties in Social and Political Life." Mrs. Rodney F. Belford, president, presided. The principal luncheon address, "The Torch Lighting the Path to Security," was delivered by Rev. James F. Maguire, S.J., president of West Baden College. Father Maguire said: "If the millions of Catholic women throughout the world will hold high the torch of complete Catholic living—in the home as mother and wife, in business as employer and employe, in her civic life—then the challenge of the atomic bombs of the social order—divorce, industrial strife, totalitarianism and war—will be successfully met." Mrs. C. H. Browning was elected to succeed Mrs. Belford as president.

Charleston . . . Under the inspiring leadership of the Most Rev. Emmet M. Walsh, Bishop of Charleston, the Charleston D.C.C.W. met in convention, November 23 and 24. At the evening session, which was followed by a reception in honor of the distinguished guests, His Excellency introduced the National President, Mrs. Henry Mannix, who spoke on "Marriage as a Career." Bishop Walsh was celebrant of the Pontifical Mass, with the sermon on "Woman's Role in the Social Problems of Today" delivered by Rev. John F. Cronin, S.S., assistant director, Social Action Department, N.C.W.C. During the sessions, presided over by Mrs. C. F. J. Bultman, president, Mrs. William McAlpin, national director, Province of Baltimore, extended greetings from N.C.C.W. Miss Ruth Craven, executive secretary, N.C.C.W., speaking on "Spheres of Woman's Influence," made a plea for lay apostles. Bishop Walsh spoke on "The Catholic Woman in Today's World" and officiated at Benediction which closed the convention. Mrs. Jack Kearney, of Greenville, was elected president, succeeding Mrs. Bultman.

Toledo . . . The two-day biennial convention of the Toledo D.C.C.W., held December 11-12, featured a panel discussion on Catholic education by five members of the Mary Manse College Alumnae Association. Mrs. John F. McCrystal, retiring diocesan president and national director Province of Cincinnati, presided. Most Rev. Karl J. Alter, Bishop of Toledo, spoke at the closing session on the separation of church and state. The National President, Mrs. Henry Mannix, commented on the UN meeting which she had attended as an observer for the N.C.C.W. She also urged the holding of Marriage Forums such as those so successfully carried out by the Brooklyn D.C.C.W. Mrs. McCrystal is succeeded in office by Mrs. John E. Aubry.

VISITORS TO HEADQUARTERS

MANY distinguished visitors from Central and South America, France, Belgium, Italy, and from among officials of our own country, have come to N.C.C.W. headquarters in recent weeks to discuss the serious problems common to all countries today.

Srta. Leontina Cardozo, Brazilian delegate on the Inter-American Commission of Women, visited N.C.C.W. at the suggestion of Srta. Stella de Faro, the President of Brazilian Catholic Action.

Another delegate on the Inter-American Commission of Women, Sra. Esther Neira de Calvo, of Panama, discussed with the Executive Secretary the importance of the work of the Commission and the interest women should take in it.

Still another visitor from South America, Sra. Z. Evangelina A. de Vaughan, Secretary of the Exterior, Union Mujeres Americana, came to N.C.C.W. headquarters to discuss the strengthening of the spiritual bond between the Americas.

Two visitors from France were among the number, Mme. Marie Therese Rabut, president of Le Rayon Sportif Feminin, the feminine branch of the Federation Gymnastique et Sportive des Patronages de France, and Mlle. Maier, of Paris, who is preparing a series of articles on working conditions for women for the French newspaper with which she is connected. This is the second visit of Mme. Rabut to headquarters. Council representatives who attended last year's Family Life Conference will recall the interesting account of French activities in the field of family life which Mme. Rabut gave at the N.C.C.W. session of the Conference.

Rev. John Riofrio, O.P., of Cuenca, Ecuador, was a recent visitor at headquarters. He is a graduate student in Sociology at the Catholic University of America, and while in the United States is making a study of the various methods of Catholic Action in use in this country.

Dr. Virginia Delmati, secretary of social work under the Pontifical Committee of Assistance, in Rome, spent several days at N.C.W.C. This Committee renders social service to factory workers. While in this country, Dr. Delmati is visiting schools of social work.

Another visitor interested in social service was Mlle. Adele de Laneux, of Belgium, who came to National headquarters with an introduction from the International Catholic Union of Social Service.

Miss Mary Gibbons, deputy director general for relief services of the European Regional Office of UNRRA, and former president of the National Conference of Catholic Charities, visited headquarters in the company of Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C. Both were attending the UNRRA conference, Miss Egan as the representative of N.C.C.W.

WITH OUR NATIONALS

Lithuanian Roman Catholic Federation of America: The resolutions adopted by the 29th Congress of the L.R.C.F.A., October 20-21, have been printed in a booklet entitled "For a Just Peace." The pamphlet also contains a foreword on the work of the Federation, the blessing of the Holy Father, and the sermon delivered at the Congress by the Auxiliary Bishop of New York, Most Rev. Stephen J. Donahue.

Catholic Daughters of America: The printed proceedings of the 21st biennial National Convention of the Senior group of the C.D.A. is off the press. It covers statistical reports by States of the various national committees and also the national office programs, the resolutions approved at the convention, and excerpts from a number of the convention addresses. Two of the C.D.A. State groups, Maryland and Vermont, have released printed histories of their respective State organizations. That of Vermont covers the period from its organization in 1912 to 1946, and that of Maryland from its organization in 1918 to 1946.

UNIQUE COUNCIL ACTIVITY

Not many Councils boast an Indian reservation within their area. The Minnesota State Council of Catholic Women does, and it offers a splendidly worthwhile activity for the Council women, who carry on with characteristic N.C.C.W. zeal.

Two Mission schools, receiving no Government aid and therefore dependent on charity, are helped by the Minnesota Council. In both schools the course of study is through the eighth grade, with the children taking the State examinations. Sewing, weaving, baking and canning for the girls, and woodcraft and elementary farming for the boys, are added to the training through the 4-H Clubs. Each school holds an "Achievement Day" every year, when the girls appear on the stage in the dresses they have made, demonstrate how to lay a pattern, make bread, and can meat and vegetables, and the boys demonstrate their progress in manual training. The achievements of these boys and girls bring real joy to the women who have helped them financially and through shipments of clothing, shoes, dishes, and Christmas candy and nuts.

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The Church—The Support of the Family

Margaret M. Bedard

THE title of this article is the theme of the 1947 family life conference to be sponsored by the Family Life Bureau. The conference is to be held at Chicago, and will extend over the three days, March 10-11-12. Headquarters will be at the Stevens Hotel. Three sessions will run simultaneously during the convention, two at the Stevens and one at the Blackstone Hotel.

The conference will open with a Solemn Pontifical High Mass, to be celebrated at the Cathedral of the Holy Name by the Most Rev. Peter W. Bartholome, Coadjutor Bishop of St. Cloud and episcopal moderator of the Family Life Bureau. His Eminence, Samuel Cardinal Stritch, will preside at the Mass and preach.

A closing service will also be held at the Cathedral. This will be on the evening of March 12, and will consist of a Holy Hour to be conducted by the pastor, Rt. Rev. Msgr. Patrick Hayes, and sermon which will be preached by His Excellency, Bishop Bartholome. All silver and golden jubilarians of 1946 and 1947, in the Chicago vicinity, are particularly invited to attend this service at the Cathedral. Recent newly wedded couples are also invited to attend. There will be renewal of the marriage promise during the Holy Hour by the married couples in attendance. Special services and renewal of marriage promises will also take place in the other parishes of the Archdiocese and in many parishes throughout the United States.

On the two other evenings of the conference general sessions will be held. The Most Rev. Francis J. Haas, Bishop of Grand Rapids, will address the general session on March 10, speaking on the subject, "The Social Order and the Family." Other speakers listed are Mrs. Henry Mannix, president of the National Council of Catholic Women, who has chosen for her topic, "The Family, Fountain of Inspiration and Memories," and the Director of the Family Life Bureau, N.C.-W.C., who will discuss the conference theme, "The Church, the Support of the Family." A special feature of this session will be the presentation of Family Catholic Action Awards to three individuals who have particularly distinguished themselves for work in the field of family Catholic Action.

A special feature of the general session the evening of March 11 will be the presentation of medals from the Shrine of Christian Motherhood, to the women who have been chosen Catholic Mothers of-the-year over the past five years and to five mothers of the Archdiocese of Chicago. Mrs. William Berry, American Mother of 1943, will address this session on "Women and Modern Life." Short talks will also be given by Mr. Clem Lane of the *Chicago Daily News,* by Fathers William J. Quinn and John J. Egan of the Archdiocese of Chicago, and by two youth representatives, Joseph Costello and Beth Goodwilly, both of Chicago.

A feature of this year's program that will be rather new as compared with the programs of other years is the attention that will be given to organizations and activities in the family field. Thus, there will be descriptions of the Family Life Bureau and its activities, of a proposed Diocesan Family Life Bureau, the Movement for the Enthronement of the Sacred Heart, the Liturgical Revival as it relates to the family, the Nazareth Conference, the Cana Conference Movement. At one session practical projects being carried on in the Chicago area will be discussed under the general title, "What the Archdiocesan Council of Catholic Women is Doing in the Lay Field." Again there are to be talks by young people on Catholic Action for the family: (a) in school; (b) in factory; (c) in office; (d) in the professional field.

A note of practicality will run through several clergy sessions. The program lists topics such as the following: premarital instruction; dealing with the mixed marriage problem; current morals and marriage; family Catholic Action.

No less a practical touch will be found in a special session that will be devoted to the subject of the moral security for the family. At this session the Most Rev. John F. Noll, Bishop of Fort Wayne, will discuss the influence of indecent literature on the family; Rev. Patrick J. Masterson, of the National Legion of Decency, will discuss the moving picture and its influence on family life, and Inspector E. P. Morgan, of the Federal Bureau of Investigation, will discuss law enforcement as it relates to the moral security of the family. There will be sessions on economic security and the fam-

ily, on what the school can do for the family, on youth and preparation for marriage and family life, and on a variety of problems of parents. Finally, attention will be focused on the families of other lands. Very Rev. Msgr. Edward Swanstrom, War Relief Services-N.C.W.C., will turn the spotlight of attention on the plight of the European family today.

The wide variety of topics to be discussed, the central location of the convention city, Chicago, the easing of transportation difficulties, the condition in which the American family finds itself today—all these point to the largest family gathering by far since the first convention sponsored by the Family Life Bureau met at Mundelein College, Chicago, fifteen years ago.

A DECLARATION OF HUMAN RIGHTS

(*Continued from page 5*)

and social intercourse with other States upon equal terms.

(10) The right of access, upon equal terms, to the markets and raw materials of the world necessary for its own life as a people.

(11) The right to protect its own natural resources and economic life from unjust exploitation.

(12) The right to the assistance of the international community in time of economic or social distress.

(13) The right to grant asylum to refugees from injustice.

This important and timely Declaration will soon be available in pamphlet form through the N.C.W.C. Publications Office. See back cover announcement for prices.

SECULARISM: CHALLENGE TO CHRISTIANS

(*Continued from page 9*)

strong sense of mission in this regard need to be organized. The Catholic Association for International Peace has long been producing thoughtful studies which have had considerable effect on public opinion in this country.

As a citizen, each individual has not only the right but the duty to vote for the persons and policies which will best promote the moral law in our own national government and in its relations with other countries and in the United Nations. He also has the duty to participate in joint civic enterprise and movements to this end. Finally, if qualified for the purpose he should not shirk the onerous task of holding office and working directly in either national government or international organization for the effectuation of moral principles.

This discussion on the United Nations deals with the application of the moral law in which all those not against God can cooperate.

Human experience has shown that without religion it is impossible to observe the moral law. Therefore Catholics have the added obligation and advantage of a religious motive of the love of God and the imitation of Christ for accomplishing these aims; and the religious means of prayer and participation in the sacramental life of the Church. Added to this should be the actual support of foreign missions, and the corporal and spiritual works of mercy of the Church in the devastated areas, so that we may hasten the time when through acceptance of Christ, the whole world may be brought to the realization and fulfillment of its purpose.

DISCUSSION QUESTIONS

1. What is the definition of Secularism given here?
2. What forces have been working against Secularism, in promoting world unity today?
3. How important is protection of human rights in activities of the U.N.?
4. What are the fields of activity of the U.N.?
5. Discuss the application of five points advocated by Pope Pius XII to bring morality into international life, to conditions which exist today and to the efforts of the United Nations.
6. What can individuals and organizations do to combat Secularism's effect in international life?

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RADIO PROGRAM PRODUCTION PROBLEMS

Part V of a series of articles by William C. Smith, radio director, N.C.C.M., on the production of Catholic Radio Programs on local stations. This section is entitled:

PRODUCTION PROBLEMS

1. *Setting up the Show*

Having received all the necessary clearances for the program from the proper ecclesiastical authorities, and having arranged the time with the station, the next thing to do is to work out the most fundamental procedures for putting the show on the air.

These fundamentals are as follows:

(a) A line-up of speakers or other talent should be provided. All speakers should be approved by the proper ecclesiastical authorities. They should be booked at least one month ahead of broadcast.

(b) The subjects upon which they are to speak should have been decided upon and cleared not only with the station, but with the ecclesiastical authorities.

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(c) All talks and scripts should be approved by a theological censor before being submitted to the studio for clearance with its own continuity department.

(d) All scripts should be in the hands of the censor at least two weeks before broadcast, earlier if possible.

(e) Arrangements should be made for the music. If it is to be live music—a choir or soloist—such bookings should be made at least a month in advance of broadcast. If the music is to be recorded, it should be worked out with the studio producer well in advance of broadcast so you can determine what recordings he has available, or what he might be able to provide. If a script calls for bridges, these should be worked out in advance by studying the NBC Thesaurus and making selections therefrom.

(f) When all the above items are taken care of, the continuity should be prepared. We shall discuss briefly, in another section, some hints on continuity writing.

(g) Before the date of broadcast, a rehearsal should be held to put all the components of the program together and *time* them. This need not be done before a microphone.

(h) On the day of broadcast, perhaps an hour and a half before air time, the program should have a dress-rehearsal, where final timings will be worked out, and other rough spots eliminated. This should be done before a microphone, so the director can hear the show in the control room.

(i) Finally, the show is put on the air, with the cooperating organization's production men in the control room with the studio engineer and producer. If it is the studio policy that its own producer handle the show on the air, the sponsoring organization's producer should be ready to help but not hinder him in his work. By tactful suggestions the organization's producer can usually work with a studio man and get excellent results. If the studio allows the organization to produce the show on the air, the organization producer should take over and give cues, etc.

It is a good idea to have a committee select the speakers. This committee can audition speakers,

referably by listening to recordings of their oices, and on the basis of delivery, development f an idea, and radio personality, make its final election.

This group, too, should be responsible for a general determination of policy as to what subjects re to be treated on the air and how, in general, hey are to be handled. The committee should lso be aware of station policies with reference to he broadcasting of talks on controversial issues, tc.

Another group or another person could be in harge of writing the continuity for each week's rogram, and still another could have charge of electing the music and the musicians if the program is going to use live music, or of selecting recordings if the program must depend on that ype of music.

Another group or person should have charge of ublicity and station relations.

Finally, one person should be in charge of production, that is, to see that the program is put together, rehearsed, timed, and put on the air. If more than one person is responsible for this, the result will be chaos. Besides, a studio likes to deal over a period of time with the same individual, not with everybody in the sponsoring group.

2. *Continuity*

The purpose of continuity is to tie the program components together. It is the words the announcer says to introduce speakers, musical selections, etc. It has a great, though often unappreciated function. In many cases, when introducing musical selections, various ideas about Church feasts, dogmatic and moral ideas, etc., can be presented. Such continuity can be heard on the Catholic Hour and the Hour of Faith each Sunday. Continuity should be as carefully prepared as a speech. It must also have a sense of rhythm and movement about it, and it should be tailored to fit the personality of the announcer who is to read it.

A sample continuity of the Catholic Hour or the Hour of Faith will be sent gratis by the National Council of Catholic Men to anyone who requests it.

3. *Editing the Script*

The most fundamental thing to remember about talks on the radio is that they are not pulpit sermons. The technique of radio speaking is quite different from that of the pulpit sermon.

For another thing, the radio talk has to be couched in terms that will be clear to the average listener, and not to a special group. For example, a pulpit orator talking to Catholics can refer simply to the Holy Eucharist, but on the air, he would have to elaborate the term.

The same thing is true of other technical terms peculiar to religion. They must either not be used, or if they are to be used, they should be explained first.

Long sentences with several subordinate clauses should also be avoided. The radio listener, as we have already pointed out, is not in the mental mood he would be if he were in a church. So you have to keep sentences short and pointed if you want him to follow you.

Avoid, too, all invidious references to other faiths. In presenting religious ideas, the positive approach, rather than the argumentative is always best.

In editing talks, it is also well to find out the station's policy on controversial subjects, and what the station feels is a controversial subject.

This does not mean that radio throttles free speech, but merely that the station has to protect itself against libel suits and against having its program structure become a polemical forum.

4. *Music*

Music on the radio, so far as the religious program is concerned, is usually used to create a mood of reverence and interest. In the case of dramatic programs, the music has a very definite part to play in creating a mood. But this creation of a mood is evident even on non-dramatic programs. If the music is somber, the program has a tendency to appear somber. If it is forceful and expansive, this element, too, is reflected through the program as a whole.

In this connection we ought to mention the selection of a musical theme to open and close your program. The purpose of a theme, whether sung or played, is to identify the program and to set the tempo for the rest of the features to follow.

Naturally, the theme should be of sufficient strength to attract listener interest, and yet it should not be too secular or worldly, since it is to identify a religious program.

The next problem you will be concerned with is the selection of musical numbers for the program. It is true that the type of music to be sung in the Church is determined by the prescriptions of the Motu Proprio of Pius X, on church music. As you know, the approved music of the liturgical service is the Chant, with polyphonic music also approved.

However, for a program that is to reach people whose ears are not attuned to the somewhat austere character of the Chant, or the highly complex structure of polyphony, something less profound is frequently needed. This can take the form of hymns in English or Latin, provided they are not musically inadequate on the one hand, or too difficult to listen to on the other.

To determine where the happy medium be-

tween these two ideas lies is admittedly difficult. So the problem of musical selections ought to be placed in the hands of someone who has good taste and a musical background.

The importance of music cannot be stressed too much, for it is a program feature which lends a light touch to the proceedings, and so, frequently attracts listeners who otherwise would not care for a radio religious program. This fact has been amply borne out by letters received at N.C.C.M. headquarters, as we noted previously.

Frequently, it will be possible to use local church choirs on the program. These choirs should be studied and auditioned as carefully as the speakers. Not all choirs that sound good in a church sound good over the radio. The technique of singing on the radio is different from that required to fill a church with music.

The choir should be carefully rehearsed on mike before the broadcast and the conductor should be made aware of the fact that people do not have to shout in order to be heard over the radio.

If it is impossible to procure live music for the program, recordings can be used. Both Victor and Columbia have numerous selections of a Catholic nature. The organ music of Bach as recorded for Victor by E. Power Biggs can also be used from time to time.

The Gregorian Institute, Toledo, Ohio, publishes records of liturgical music, as does the firm of McLaughlin and Reilly, of Boston, Mass.

In using music for bridges in dramatic programs or semi-dramatic programs, recourse can be had to the NBC Thesaurus, or other collections of a similar kind. These collections of records contain all sorts of musical themes played by various instrumental combinations—organ, orchestra, violin solo, etc. The station producer will initiate you into the mysteries of the use of the Thesaurus.

Conclusion

The objective to be aimed at in producing Catholic radio programs is to achieve as well as may be the smoothness of production to be heard on the network programs. Study them, listen to them, and learn their techniques. Listen not only to religious programs, but also to musical and comedy and forum programs.

The technical equipment—microphones, sound effects, etc.—will depend upon the equipment available at the studio. Work with the studio engineers and producers and be guided by their suggestions as to mike placement, etc.

It would also be well if the program director would, from time to time, procure the services of a voice coach to give at least general training to speakers and actors in the technique of talking on the radio.

If you cannot produce your own live program all year round, use electrical transcriptions of Catholic programs. Some of these can be obtained from the National Council of Catholic Men.

It is also advisable, from time to time, to have an electrical transcription made of your own program so that you can play it back and study the places where it needs to be improved.

In fine, then, you will find out that producing religious radio programs is not only a very interesting activity, but also one that requires a great deal of hard work and a single-mindedness of purpose on the part of all concerned. If you have

(*Turn to page* 22)

RADIO SCHEDULE—FEBRUARY, 1947

THE CATHOLIC HOUR
Sundays, 6:00 P. M., E.S.T.
NBC Network
RT. REV. MSGR. FULTON J. SHEEN
"Light Your Lamps"

Feb. 2—"Is Communism the Enemy of the Western World?"
Feb. 9—"The Philosophy of Communism."
Feb. 16—"Communism and the Church."
Feb. 23—"How to Meet Communism."

Music by the Catholic Diocesan Choristers of Brooklyn, under the direction of Rev. Cornelius C. Toomey.

FAITH IN OUR TIME
Thursdays, 10:15 A. M., E.S.T.
REV. HUGH CALKINS, O.S.M.
"The Woman in the Home"
Music by baritone soloist and organist.

THE HOUR OF FAITH
Sundays, 11:30 A. M., E. S. T.
ABC Network
REV. THOMAS E. O'CONNELL
"Four Men and the Man"

Feb. 2—"The Builder and the Precious Cornerstone."
Feb. 9—"The Playwright and the Author of Salvation."
Feb. 16—"The Electrician and Light's Living Spring."
Feb. 23—"The Teacher and the Father's Promise Sent to Teach."

Music by the Hour of Faith Male Quartette and Instrumental Ensemble, under the direction of Paul Creston.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

No Legal Precedent For Euthanasia

IT IS probable that a bill will be proposed for consideration by the New York Legislature which would authorize voluntary euthanasia for "any person of sound mind over twenty-one years of age who is suffering from severe physical pain caused by a disease for which no remedy affording lasting relief or recovery is at the time known to medical science." While others discuss euthanasia in the light of Divine Revelation and morality we might briefly consider it from a legal viewpoint.

We know that euthanasia, voluntary or otherwise, is a grave offense against God. How does it square with existing human law, particularly with the common law which is the basis of American jurisprudence? The killing of aged persons, unwanted children, and others, was practiced among numerous peoples while in the savage state. Always with the progress of civilization the custom disappeared. Among the Jews, of course, it was prohibited, and under Christianity, it became unthinkable and unmentionable. Therefore the legal precedent on mercy killing is slight and we must direct our investigation to related topics. In the first place the common law recognized the supremacy of Divine and natural law. Blackstone says:

"FOUNDATIONS OF HUMAN LAW: Upon these two foundations, the law of nature and the law of revelation, depend all human law; i.e., no human law should contradict them. * * *

"EXAMPLE. INSTANCE OF MURDER: This crime is expressly forbidden by the Divine law, and demonstrably by the natural law, and from these prohibitions arise the true unlawfulness of the crime. Those human laws that annex a punishment to it do not increase its moral guilt. If therefore, any human law should allow or enjoin the commission of such crime, we should disobey such law, or we would offend both the natural and the Divine." *Blackstone's Commentaries on the Law, Gavit's Edition, page 27.*

Voluntary euthanasia has features in common with suicide. Blackstone speaks thus on suicide:

"Self murder is one form of this crime (felonious homicide) which was the pretended heroism, but real cowardice, of the Stoic philosophers, who thus avoided ills which they had not the fortitude to endure. * * * The English law ranks suicide among the highest crimes, and if it has been done through the advice of another, such accessory is guilty of murder." *Supra, page 830.*

In the United States the common law rule is followed in regard to the accessory to a suicide. Many states have statutes providing that anyone aiding in a successful suicide is deemed guilty of murder or manslaughter. In other states the same result has been reached by judicial interpretation. Thus the person who assists at voluntary euthanasia is a criminal under existing law.

The defense of mercy killing has seldom been raised in reported decisions, even though it may figure in newspaper accounts of homicides allegedly motivated by that consideration. Probably the reason for this is that the thing is so abhorrent to existing legal thought that attorneys hesitate to offer it for serious consideration on appeal. It has been repudiated whenever considered by appellate courts.

"Only a very small number of cases of homicide have turned on the humanitarian motives of the slayer. In all such cases, however, where the strict legal rights of the people (the prosecution) have been pressed, the courts have held that the fact that the killing was done to relieve suffering, present or prospective, or was done for some other humanitarian motive, neither excused the killing nor mitigated the offense." *26 American Jurisprudence 228.*

Therefore, all precedents of the common law condemn euthanasia, voluntary and otherwise. If we want favorable precedents we must return to the jungles where skin clad men lived like beasts.

But lack of precedent is, of itself, no guarantee. Should any state legislature enact a statute legalizing euthanasia, it would become the law in that jurisdiction. There has arisen a school of modern jurisprudence which differs from that of the framers of the common law in holding that human law need look neither to God nor to nature, but represents only the will of the lawmaking power, be that power a popular majority or a dictator. Those who advocate euthanasia must, of necessity, adhere to this view of jurisprudence, although of course many adherents of this legal theory may abhor euthanasia as much as we do.

From a legal viewpoint then, the conflict over euthanasia merges itself into the conflict between

those, on the one hand, who, following the principles of the common law, revere the Divine and natural law, and those, on the other, who regard law as a mere social instrument. Or might we equally say, that even from a legal viewpoint, the contest over euthanasia is between those who are for God and those who are against Him?—*Vincent C. Allred.*

The Catechism and Catholic Action

(*Continued from page* 10)

Person of Christ, His Church and His Sacraments is frightening. The number of broken families is on the increase; atheism is every day becoming more brash and diabolical.

Love of God and neighbor must be the force behind "all who are capable of teaching and enkindling love for the catechism" (*Decree, Provido Sane Consilio, No.* 1; *Sacred Congregation of the Council, January* 12, 1935), encouraging them to offer every possible cooperation, counsel, and assistance for the accomplishment of this great work. There is urgent need to make Christ, His Gospel, and His teaching known to the world. There is need to make Christ reign over society. This is a "chosen" field of Catholic Action, and every parish must make this field fruitful through the efficient organization of the Confraternity of Christian Doctrine, and through the intense and zealous activity of all those who yearn to cooperate with Christ and His Church in the salvation of souls.

THE BOOK SHELF

It is much regretted that because of space limitations, CATHOLIC ACTION has found it necessary to discontinue its "Book Shelf" section.

Radio Program Production Problems

(*Continued from page* 20)

any problems that we at N.C.C.M. can help you solve, please write to us, and we will do whatever we can to assist you.

And always remember, as everybody in the show business does, "You're only as good as your last show."

SOME BOOKS YOU SHOULD HAVE

Catholics, Meet the Mike, by Mary Agnes Schroeder. St. Louis: The Queen's Work, 1944.

How to Audition for Radio, by Ted Cott. New York: Greenberg, 1946.

How to Make Us Want Your Sermon, by O'Brien Atkinson. New York: J. F. Wagner, 1942.

The Music of the Mass, by Rev. Francis X. Sallaway. St. Paul: Radio Replies Press, 1946.

Radio Drama Production, by Walter Krulevitch and Rome C. Krulevitch. New York: Rinehart and Company, 1946.

Radio: The Fifth Estate, by Judith Waller. Boston: Houghton Mifflin Company, 1946.

Radio Production Directing, by Albert Crews. Boston: Houghton Mifflin Company, 1944.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

February, 1947

11—Enthronement of the Most Rev. Albert L. Fletcher as the fourth Bishop of Little Rock.

March, 1947

10-12—National Catholic Conference on Family Life—15th annual convention, Chicago, Ill.

April, 1947

12-13—Annual Meeting of the National Council of Catholic Men, Washington, D. C.
18-20—National Federation of Catholic College Students— 4th national congress, Toledo, Ohio.

May, 1947

19-21—Youth Department, N.C.W.C.—National Conference on Catholic Youth Work, Cleveland, Ohio.
22-24—Catholic Press Association—Twelfth Annual National Convention, St. Paul, Minn.
25—National Catholic Tribute to the War Dead—Tomb of the Unknown Soldier, Arlington National Cemetery.

June, 1947

19-21—Catholic War Veterans—National Convention, Philadelphia, Pa.
15-21—Institute on Industry and the Institute for Social Action Committee Chairmen, Washington, D. C.
16-21—Summer School of Catholic Action, St. Louis, Mo.
20-23—National Catholic Theatre Conference—10th annual convention, Washington, D. C.
23-28—Summer School of Catholic Action, Chestnut Hill, Mass.

July, 1947

28- Aug. 2—Summer School of Catholic Action, San Antonio, Tex.

Catholic Press Month — 1947

The Text of the Statement of Most Rev. John Gregory Murray, Archbishop of St. Paul and Episcopal Chairman of the N.C.W.C. Press Department, inaugurating Catholic Press Month—February, 1947

THE feast of St. Francis de Sales on January 29 marks the opening of Press month for the Catholics of the United States.

The patron of journalism in his life and doctrine presents the principles that are fundamental in the vital process of education essential to the welfare of the individual and to society in the spiritual and secular field.

Only insofar as the sense of social responsibility is developed in each successive generation will the world preserve the precious heritage of the past, enrich its content by the contribution made by contemporary life, and transmit the treasure of wisdom and life with increased value to the generations yet unborn.

In a crisis such as that through which we are now passing, every man is forced to analyze the philosophy of his age, to examine the declaration of policies in government, to scrutinize the type of leadership that seeks power, to revalue one's own ideals and motives in relation to the needs and responsibilities of the day.

Only through the service given by the Press is it possible for each of us to become sufficiently informed of social problems and contemporary history, to find ourselves qualified to form a competent judgment of the part we play or ought to play in the discharge of social responsibility.

Universal education is essential to the discharge of universal responsibilities. There is no universal agency of education except a free press in a free country. The term "free" is to be taken in its strict significance of freedom to speak the truth for no man is free to speak a lie, or live a crime.

In the present conflict of power in the intellectual, moral and social world, decisions are being made that will affect the destiny of both man and nation for generations to come. If the mass of the population is to become competent to share in the determination of what factors are acceptable for the coordination of the constructive forces of society, a way must be found to open to all men the opportunity to know all the incidents that are shaping the course of mankind and to have a grasp of the principles that will enable man to be the master and not the slave of the circumstances in which he finds himself.

The apostolate of the Catholic Press is designed to achieve just such a result. Those who participate in this apostolate may take heart from the words addressed by Leo III to 1,000 journalists assembled in audience before His Holiness in the Vatican, February 22, 1879, when the Holy Father challenged these men from every nation in Europe to equal the achievements of the secular press in variety of news and elegance of presentation, but to surpass it in the utility of their service "above all in the communication of truth which the soul of man by its very nature desires to know and of which the power, the elevation and the beauty are such that from the moment that it becomes evident, it wins automatically the agreement of those who were previously adversaries."

The task of every true believer, as well as of every professional journalist, is to be militant in the cause of truth. Eleven years after his meeting with the journalists, Leo addressed to the Christian world his Encyclical "On the Duties of Christians as Citizens," in which he quotes St. Thomas Aquinas: "Each one is under obligation to show forth his faith, either to instruct and encourage others of the faithful, or to repel the attacks of unbelievers" (*2a2aeQ. III, a 2 ad 2*). And the Holy Father continues: "To recoil before an enemy, or to keep silence, when from all sides clamours are raised against truth, is the part of a man either devoid of character, or who entertains doubt as to the truth of what he professes to believe. In both cases, such mode of behaving is base and insulting to God, and both are incompatible with the salvation of mankind. Christians are born for combat whereof the greater the fury the more assured the triumph with God's help: Have confidence; I have overcome the world (*John XVI, 33*)."

If every Catholic in the United States is to be a competent and militant champion in both belief and action, it necessarily follows that his educational program must be continual and constant so that every day of his life, he must keep informed of all the issues, be acquainted with policies and conflicts, and have the right answer in the fields of truth and conduct.

In a republic such as ours, the primary responsibility for the nation rests on the individual citizen as in no other form of government. There is a widespread fallacy that the will of the majority is final. The will of the majority has no ethical value whatsoever except to devise a way of procedure. Each individual citizen is obligated to examine the decision of the majority to determine whether it is in keeping with fundamental and eternal principles of right and wrong. If the will of the majority is wrong, it is incumbent on the individual to accept the task of setting the majority right, which is no easy task.

For that reason the greater the number associated with each other in the assured knowledge and conviction of what is right and united in the endeavor to advance the good of all men without a single individual exception, the sooner will false theories give way to confirmed truth, speculative experiments in government be superseded by proven procedure, and union of men with men in the common cause of the welfare of all mankind dawn upon a distracted and desolate world.

The extension of the circulation of the Catholic publication, either paper or magazine, into every home in the country is the obvious instrument most available to effect the union of one people in the cause of truth and freedom under God.

Unique Council Activity (*Continued from page* 15)

The children are not the only source of pride to the Minnesota Council members. A unique event for Council women was the Congress of the Catholic Chippewa Indians which Miss Marie Peisinger, Minnesota State Council president, Mrs. George Collins, secretary, and Mrs. D. M. Thompson, chairman of Indian Welfare, attended. The Congress is an exchange of ideas and a renewal of faith. Several Masses were offered each morning, the Angelus recited at noon, and inspiring talks delivered by the Indians in the Chippewa tongue. The Council women had an opportunity to see the officers of the Congress in action—all women who had been elected the previous year in compliment to the Minnesota State Council of Catholic Women, which, as explained by an old Indian, Aund-ah-be-dang, of Ponsford, "was made up entirely of women" and might serve as a model for the Indian Congress, which thereupon elected its first women officers.

A Declaration of Human Rights

Available in Pamphlet Form

ALL men "are endowed by their Creator with certain unalienable rights" stated the men who drafted and signed the Declaration of Independence one hundred seventy-one years ago. In their firm belief in that principle they acted boldly to dissolve their allegiance to the mother nation and to establish a new and independent country.

TODAY representatives of that country together with other nations of the world are occupied in establishing and organizing the activities of the United Nations. These include a Human Rights Commission to draw up a set of principles to guide the governments in the conduct of their internal affairs.

EXCEEDINGLY timely and useful therefore is the publication by the National Catholic Welfare Conference of *A Declaration of Human Rights.*

PREPARED by a committee appointed by the National Catholic Welfare Conference, the *Declaration* covers the rights of the human person, rights pertaining to the family, domestic rights of states, and rights of states in the international community.

A DECLARATION OF HUMAN RIGHTS is printed in form suitable for large-scale distribution and is recommended particularly to heads of organizations to be given to members, to all in charge of pamphlet racks, and to leaders of discussion clubs for study and discussion by their own groups.

READY for distribution February 15, the new pamphlet will be priced at five cents per copy, $4.00 per 100 and $35.00 per 1,000 copies, plus postage. Address orders to Publications Office, National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.